

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 36.

NEW-HAVEN, FEBRUARY 5, 1820.

Vol. IV.

CHURCH MISSIONARY SOCIETY.

EXTRACTS FROM THE 19TH REPORT.

(Concluded from page 484.)

Summary view of the Missions.

To the SEVEN MISSIONS of the Society, mentioned in the last Report, there is a prospect for rendering an EIGHTH for Bombay in the West of India. In these various missions, there may be now reckoned upward of ONE HUNDRED CHRISTIAN TEACHERS, at above FORTY STATIONS; and, in the schools connected with these stations, there are under education, as has been before mentioned, upwards of SIX THOUSAND CHILDREN, besides MANY ADULT SCHOLARS. At these stations, the gospel is preached, and made known by conversation and publications, to many thousands of the Heathen; and the first fruits of that abundant harvest, which awaits the faith of the Christian Church, are continually gathering in.

Conclusion.

In conclusion, the Committee would direct the attention of the members to the very peculiar character of the times in which we live.

We are labouring in a pacified world! The sword is beaten into the ploughshare, and the spear into the pruning-hook. The elements of discord seem to be enchained as in a prison. The greatest monarchs of the earth are pledging themselves, in the presence of one another and before the world, to act and govern on the laws of the Prince of Peace.

The spirit of enterprize, nurtured in a protracted contest, is bursting forth in the discovery of new nations. The relations of commerce, broken by war, are renewed; and are extending themselves on all sides. Every shore of the world is accessible to our Christian efforts.

The civil and the military servants of the crown throughout its foreign possessions, and of the East India Company in

its territories, are freely offering their labour and their influence to aid the benevolent designs of Christians. Asia, in her northern regions, opens to Russia charity; and, in her southern, to the beneficence and justice of this country.

The "Cyrus" of our day, the truly great Alexander, is placing himself at the head of Christian enterprize, as a *Nursing Father* of the Church; and counts it his highest honour, to place his crown at the foot of that Throne, to which he offers unwearied prayers for a blessing on the labours of Christians in their attempts to convert the world.

Ancient Christian Churches are reviving from their slumbers. The glory of the Lord will be reflected by them on the surrounding Heathen. Their dignified representatives are coming over to us in person, to beg at our hands, as a boon, the means of causing their Churches to shine out with splendour before the world.

A spirit of discussion is rising among Mahomedans. The now blessed Henry Martyn has awaked in Persia dissatisfaction with their own Creed. Hindo Deists are shaking to the foundation the superstitions of their country. Heathens themselves are liberally aiding in the diffusion of Christian Knowledge. Every where the Press is demanded for the circulation of Divine Truth. An eagerness after knowledge, and a restless anxiety for something wiser and better than what they now have, are manifesting themselves in every quarter.

Is this the actual state of things? Then who will not rejoice, that the Christian World is moving forward to meet the calls of Providence? The very magnitude, and the acknowledged difficulties of this work, will lead the sincere servants of Christ to rejoice that help is preparing in all quarters and of every varied kind. It would be folly to challenge this work to our own circles.

No! we see; with joy, the different denominations of Christians among us *working the work of the Lord as we also do*; and we pray that *the Spirit of Wisdom and Counsel* may ever rest on them. We see, in truth, the whole Protestant world in motion—the Episcopal Church of America, the Congregational, the Baptist, the Presbyterian Churches of the New World—and the Continental Protestant States—are all girding themselves to this Holy War. And our common difficulties urge us to unwearied prayer and to mutual charity; while one common success carries us on with lively hope and assured confidence in the blessing of the Lord.

Difficulties multiply, indeed, with exertions and with success. And this must be expected. The great enemy of man will not lightly yield his usurped dominion; and there are signs, very evident to the discerning mind, of his malignant operation, in various ways. Possibly Christians may be called to pass through trials, in which they have not yet participated with their more suffering forefathers, in the accomplishment of the Will and the achieving of the Triumphs of their Lord.

But they need not fear. Their Lord is Almighty *He must reign, till he hath put all enemies under his feet.*

"Look around," said the eloquent Bishop Hurd, in addressing the Society for the Propagation of the Gospel—look around on the shifting scenes of glory which have been exhibited on the theatre of the world, and see the success of mighty Conquerors, the policy of States, the destiny of Empires, depend on the secret purpose of God in his Son Jesus; before whom all the achievements and imaginations of men must bow down, and to whose honour all the myserious workings of his Providence are now, have hitherto been, and will for ever be directed."

The Committee cannot but urge on all the members of the Society, in conclusion, this striking fact—THAT THE CALLS OF PROVIDENCE FAR OUTRUN THE CHARITY OF THE CHURCH.

This declaration could never have been made since the existence of the

Church, with so much truth and force as at this hour.

Some duties are binding on Christians at all times. From the moment when our Lord, looking on the desolate multitudes of Judea, gave that injunction to his disciples—*Pray ye the Lord of the harvest, that he would send forth labourers into his harvest*—from that moment, prayer for this object has never ceased to be the duty of every Christian. From the moment when He left that last command—*Go ye into all the world and preach the Gospel to every creature*—from that moment every possible effort has been the duty of every Christian in every age.

But some of the duties which are binding at all times, may seem, for a season, to be left, as it were, to their own bare authority in the Divine Word. And then it is but here and there that a devout and heavenly mind rises above the circumstances of the times, and discerns and feels truths and duties to which the Providence of God does not seem to call peculiar attention.

How truly has this been the case, with respect to the conversion of the world!

But things are wholly changed! Missionary zeal, in our pious fathers, would shew itself in breathing forth fervent prayers, with David—

Our souls wait for the Lord, more than they that watch for the morning—But the Sun is risen in full splendour. It throws light on all *the dark places of the earth*, and shews them to us *full of the habitations of cruelty*. It has ripened the harvest, and it shews the field to the laborer.

And what is the extent of that field? Here is a call for Christian Charity, which was never heard before! We have found, in some measure, the level of domestic charities. It may be doubted whether the application of any very considerable addition of funds to these Charities would be really beneficial: but the charity of Christian Missions is co-extensive with the Heathen World! Let us offer, then, as we have never yet offered. Let us meet the openings of Divine Providence. Let us give ourselves to this labour, and great will be our reward.

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MISSIONS OF THE UNITED BRETHREN, OR MORAVIANS.

This Society employs 155 Missionaries—they have upwards 30 missionary stations—they number about 28,000 converts from among the heathen—they support about 80 persons, either aged missionaries, who have been worn down in the service, their widows, or helpless children—they have many invitations from the heathen to establish new missions, but have not the means—the brethren themselves have singularly suffered in the late European wars, and they have been greatly assisted by Christians of other denominations, in England and Scotland. Their own resources are small, though they hold their property and their lives sacred to this blessed cause. The reliance is on God. Unwilling till compelled by absolute necessity to surrender any ground back to the enemy which they have once occupied, they wait, in the exercise of prayer and zeal for that aid which the good providence of God has hitherto encouraged them to expect. The economy of their missions is very great. £8000 per annum, is stated as the average amount, for several years. The missionaries are expected to labour with their own hands. Few men of erudition have been employed, and the only indispensable qualifications required, are a good understanding, a friendly disposition, thorough acquaintance with the sacred Scriptures and above all a heart filled with the love of God.

The internal regulations of the missionary settlements of the United Brethren are the same in every country. The Gospel is preached to all heathen, to whom the Missionaries can gain access, and every one invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting, and conversing with the heathen in their dwellings. If any are awakened to a sense of their spiritual depravity, and of a want of a Saviour, and come to the Missionaries for further instruction, giving in their names, they are called *New people*, and special attention is paid to

them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian Church by holy baptism, they are considered as *Candidates for Baptism*, and after previous instruction, and a convenient time of probation, *baptized*. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the Holy Communion, they are first permitted to be once present, as spectators, and then considered as *Candidates for the Communion*. After some time, they are confirmed and admitted as *Communicants*. Each of these divisions have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation: with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions & precepts given in the Holy Scriptures for each state of life are inculcated.

As the Brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner satisfactory to themselves, unless, in large Missions, *Assistants* were found among the converts, whose exemplary walk and good understanding have made them respected by the whole congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people, in their houses or huts, attend to the sick and infirm, &c. watch over, order, endeavour to remove dissensions, and promote harmony among the flock. These Assistants meet the Missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The Missionaries are thereby enabled to know, whether their people walk in conformity to the rules of the Gospel, and where there help may be most essentially useful. In some missions, the assistants are also employed occasionally to address the congregation on a week day, but not to

preach in public, and God has laid a special blessing upon their simple testimony. Other persons of good character, and exemplary conversation are used as *servants* in the chapel, and meet also in conference, to consult on subjects, belonging to outward order in the congregation. At stated times, in some Missions, a *Council* is held with a number of the most respectable inhabitants, chosen by the congregation, in which all things relating to the welfare of the settlement come under consideration.

As to external relations, they cannot in all places be exactly uniform. Among free heathen, settlements, like those of the Brethren in Europe, are more easily made, but among slaves, this is not practicable. Yet every thing that tends to promote good order, and prevent harm, is every where inculcated, and the discipline of the Church uniformly administered. A free man or a slave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's Supper or the meetings of the baptized, or even, in certain cases, from all fellowship with the congregation: for no situation or prevalency of custom can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not readmitted, until they have given satisfactory proofs of true repentance. *Schools* are established in all the Brethren's settlements among the free heathen, as in Greenland, Labrador, among the Indians in North America, and among the Hottentots. Though in the West India Islands this is not generally practicable, the children being not under the immediate controul of the parents; yet, by permission of some planters, attention has been paid to their instruction in reading. For the use of the schools, spelling-books and a catechism, or summary of Christian Doctrine, are printed in the Greenland, Esquimaux, Delaware, Aruwah, and Creol languages; hymn-books in the Creol, Greenland, esquimaux, and Delaware languages; and, by the liberality of the British and Foreign Bible Society, the four Gospels, the Acts of the Apostles, and the Epistles, were printed for the

use of the Brethren's Missions in Labrador; a harmony of the Four Evangelists, in use in the Brethren's Church, is also printed in the Greenland and Esquimaux languages; and other parts of the Scriptures, translated into different heathen tongues, but yet only in MSS. are in constant use. In all the Brethren's settlements, the congregations meet daily, either in the morning or evening, for social worship; and on Sundays, the Missionaries are employed from break of day till dark, in preaching, meeting the different divisions of the congregations, and attending to their own people, or to heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week days; as visiting the sick, or such who cannot attend them on Sundays, employs a great part of their time.

From the Friend of India.

FESTIVAL OF JUGUNNAT'HA.

In our number for July last year, we gave an account of a singular accident which happened to the car of this celebrated deity, whom the great bulk of the natives continue to regard as the lord of the world, in spite of those clear and decisive proofs which would convince even the most thoughtless of his complete inability to verify that title. We trust we shall be excused by our readers if we bring the subject again before them, in order to relate several circumstances, which though not novel in themselves, have been rendered so notorious at the present anniversary, as to warrant their being publicly made known.

The image of Jugunnat'ha is the most famous of all the images of that deity in this part of the country, and by those who are interested in the subject, is regarded as inferior only to the original image in Orissa. The splendid endowments it enjoys, and its vicinity to the metropolis of the east, the residence of so great a proportion of wealthy natives—conspire to give a degree of celebrity, which is denied to every other image in this part of the country. The cupidity and rapacity of those brahmins who are the proprietors of

this image, have eagerly seized on these circumstances, and turned them into a channel of profit to themselves.

Two miles from the temple of this deity, stands that of his imagined brother Radha-vullubh, and the eight days which the shastrus allow to intervene between the car's being drawn forth and its being drawn back, have been improved to their own advantage by the proprietors of this latter temple, who, by the means of an annual present, obtain permission for him to spend this time in the society of his brother, in which according to the notion of the vulgar, he enjoys every degree of fraternal delight. This present is in general seventy-five rupees; which however renders the residence of Jugunnat'ha with his brother, still a profitable concern to the proprietors of Radha-vullubh's temple. In the seven days during which he remained there this year, presents were made to him in money to the value of five hundred rupees; and to the amount of about two hundred more in various articles, chiefly of food. These presents, however, being made at the temple of Radha-vullubh, reverted to the proprietors of that image, and not to those of Jugunnat'ha.

The sacred personages who are the proprietors and lords of both these images, and who of course claim as their right the offerings made them, are not the only persons however, to whom this festival is advantageous. Within the last two or three years it has been customary to erect sheds by the way side for *gambling*; and the multitudes of worshippers who possess a small portion of wealth, and whom the metropolis pours forth on such occasions, presents a fine harvest for sharpers. As usual, the Chinese, the greatest gamblers in the east, take the lead. At this recent festival, nearly a hundred came up from Calcutta, and devoted themselves without cessation to this abominable enjoyment. The number of gambling houses erected by them and by the natives, exceed twenty: and in these the disappearance of the great luminary of day produced no interruption in business. Those who had been

wearied by the labours and ill success of the day, resigned their post to others who prolonged the scene through the night, and such as had occasion to pass by them in the morning, perceived the lamps still burning. The practice continued for eight days, and produced an abundant exhibition of every species of villainy. On one occasion a native from a short distance inveigled the child of a neighbour from home, and having lost all he possessed at one of these gambling houses, pretended to leave the child whom he called his own, as a pledge for the payment of his debt, and absconded. The native to whom the boy had been thus consigned, considered him as a lawful prize, and as such would have borne him home, had he not been rescued by a person who happened to be acquainted with the parents of the child. Three other natives after having lost every cowry they possessed, brought to the market their young and innocent wives, of whom the eldest was little more than twelve years of age. This young person however, whom he had received from her parents, was unfeelingly sold by this worshipper of Jugunnat'ha, for thirteen rupees! She was purchased by a woman who keeps a house of ill-fame, and thus consigned for ever to infamy and vice. In the two other cases the relatives of the young women, or rather children, for they were little more than ten years of age, happened to obtain a knowledge of what was going forward, and made so strenuous and effectual an opposition in the midst of the multitude, that the bargain was broken off before it could be fully completed. Who can wonder at the complete demoralization of the Hindoos, when such deeds are perpetrated in the very presence of their supposed divinity, and at the season of one of those public acts of adoration, from which they ought to derive additional motives for purity of life?

We have not heard that any one this year devoted himself to destruction under the wheels of the car. Perhaps this consummation of religious frenzy is chiefly confined to the original shrine of this deity; but the number of those who

perished by accident under the wheels was very considerable. Within a few miles round, no fewer than six were crushed to death; and when we consider all the circumstances of the case, it will appear highly probable that this is not an unfair estimate for a limited space of the number of accidents at these seasons annually. This festival is celebrated throughout the whole of Bengal; always occurs during the rains, and at the time of the changes of the moon, when there is frequently an extraordinary fall of rain. With the exception of those at Calcutta their cars are drawn over roads formerly merely of earth which are of course slippery to a high degree. When any one of the crowd of devotees who are drawing the car, happens to fall down, the number who are crowded around him as closely as they can stand, prevents his rising again, and the impossibility of stopping the car, deprives him of every chance of escape, unless he should happen to fall precisely into one of the intermediate spaces formed in this instance by thirty-two heavy wheels, made of solid plank. So far is it from being therefore, matter of surprise that, with the thousands of cars which are drawn out annually, that those accidents should occur; rather the wonder is that there are no more of them from year to year. Still, however, the number of those who perish annually in Bengal, must amount to many hundreds.

When the car proceeds, a few brahmuns mount it, to enjoy the pleasure of a ride. On drawing back the car this year, some of the people from below made great efforts to ascend the car likewise,—but those who had already mounted it, unwilling to admit more, used every means to prevent intrusion by throwing down those who were climbing, either with their hands or with bamboos. After many fruitless efforts, the crowd below, enraged at this opposition assailed those above with mud and stones, and every missile thing within their reach. For a time all was tumult and disorder. Jugunnat'ha indeed did not fare better than his votaries who had occasioned the tumult. In the

eagerness of the crowd to chastise those who had incurred their anger, he himself was so bedaubed with the filthy elements which the multitude threw up profusely, that his face and many parts of his car were nearly covered with mud. After this violent expression of resentment, the indignation of the people having exhausted itself, they again applied their shoulders to the ropes, and proceeded in their wonted manner till they came within about two hundred yards of the appointed place. Here the car stuck fast; and whether it were for want of real strength, or of inclination, they felt unable to move it, and there it must remain till the next anniversary. With what ideas of the majesty of the supreme ruler of the universe, with what sentiments of reverence for the Deity—with what convictions of his detestation of iniquity, and his love for truth and holiness; with what additional restraint on their passions—with what new incentives to virtue and purity in their own conduct, the natives must have returned home from such a scene, we leave the reader to judge. About four thousand copies of a pamphlet, drawn up last year by the Rev. Mr. Ward, were distributed during the nine days of the festival; not indeed in the midst of the crowd, as at that season they are often disregarded, if not lost; but when the worshippers were returning to their respective villages and places of abode, at which season the pamphlets were in general received with eagerness, and probably found their way to numerous villages.

CHEROKEE MISSION.

Extract of a letter from Mrs. GAMBOLD, wife of the Moravian Missionary among the Cherokee nation, dated Springplace, September 18, 1819.

What this year has produced for us! Wonders upon wonders of grace divine! In March last, our old Mary Christiana Vand was baptized. June 27th her husband, a white man, was received into our congregation. At our next communion they will for the first time partake. Last Lord's day we again had a baptism of an adult and her in-

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fant, the wife and child of William Hicks, brother to our Charles Renatus. She received the name of Sarah Bethiab, and her little son was called Abijah. Her husband was admitted a candidate for baptism, as was their neighbour Susannah, the mother of John Ridge (now at Cornwall, Connecticut) a month since. The latter, a sickly person, arrived here, while we sat at breakfast, on Saturday last, having set out from home, 30 miles hence, soon after midnight. She came in a white dress, which she had already made for her baptism. This, she prays, may be soon, "yet not," are her words "until her dear Lord will."—But, Oh! what were our feelings at the late baptismal act! My husband spoke in English; our Charles Renatus in Cherokee. All present wept. When over, all went away silent, here one, there one in the woods—here two to one retired place, there two in another. Christians Vann and Susannah Ridge sat long alone. What they said, we know not, but this we know, that it was converse full of gratitude to *Him*, who hastens, marvellously to save the poor Cherokees. Susannah could not eat, but hurried home, where she had left a child sick of a fever,—to be prepared by the Spirit of God, for the call to her too, to receive holy baptism. "My mind stays with you, though I go, she said at parting; and we re-assured her of our constant love and prayers.—We commend this work of grace, begun by our Lord and his good Spirit alone, to the thanks and prayers of all our beloved Brethren.—*Religious Remembrancer.*

THEOLOGICAL SEMINARY.

In our paper of the 18th Nov. it was observed, that the Synod of Tennessee had taken measures for the establishment of a Theological School, denominated *The Southern and Western Theological Seminary*. We have since been favoured with an Address of that Synod in behalf of said Seminary, which we exhibit to the view of our readers in the succeeding columns. We have also re-

ceived the Constitution of the Seminary, which we intend to publish in our paper of next week. These documents are accompanied with a circular letter from the Synod of Tennessee, one copy of which is addressed to the Moderator of the Synod of Ohio; and it is presumed, that copies will be received by the Moderators of the several Synods in the Southern and Western States. The Synod of Tennessee respectfully solicit of their brethren composing other Synods, their careful inspection of the Constitution of the Seminary, and their Christian co-operation in the up-building and advancement of the Institution. They will pay a respectful attention to any propositions respecting the plan and method of co-operation; and will be highly gratified, if the several Synods will send a delegation to meet with *them*, at their next session in the town of Franklin, West Tenn. on the second Wednesday of Oct. 1820.—*Chillicothe Recorder.*

ADDRESS TO THE SYNOD OF TENNESSEE, &c.

Dear Friends and Brethren,

The interest of the church is the high interest of the universe. The scheme of redemption embraces all God's designs, plans and works. The salvation of men, then, is an object of primary magnitude. But how shall the dying millions of our race be saved, unless the sublime scheme of gospel grace be unfolded to their view, and impressed upon their minds? And "how shall they hear without a preacher?" It is ordinarily the plan of boundless wisdom to communicate imperishable blessings of eternal life through the gospel ministry. It is, therefore, of supreme importance to the church, and to the souls of men that there be a number of pious divines, learned in the sacred languages and theology, adequate to afford all an opportunity to hear the news of salvation. In order to this most important supply, the mode of acquiring a competent knowledge of divinity, should be as easy as possible. The Seminaries of Andover and Princeton, while they display the public spirit, the ardour and strength of piety in a portion of our country, wil

not be able, for centuries, to supply with ministers the vast uncultivated regions of the South and West. There is, therefore, a necessity, imperious and urgent, that a Theological Institution be founded and built up among ourselves, in which pious young men, the rich and poor, whose spirits shall ardently engage in the service of the Lord, may have opportunity, and the best advantages to prepare for the interesting work and the various and pressing duties of the holy ministry. An institution of this kind would excite the exertions and zeal of Christians to bring forward poor and pious young men to the holy altar, by their benevolent contributions; it would give respectability, solemn dignity and sensible weight in the view of the public, to the doctrines and religion of Christ, while it would furnish a thousand streams to refresh and gladden Zion, the city of our God. This Institution, by the blessing of the great Head of the church, would send numbers, anointed by the Holy Spirit, "to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and day of vengeance of our God, to comfort all that mourn," and furnish that variety of means which are requisite to purify the country from the numberless iniquities that so widely abound.

When it is considered, that this Seminary will have for its object the glory of God, the confirmation and advancement of Zion, the eternal salvation of souls dead in sins, and ready to perish, the counteraction of the dangerous errors and licentious practices which are lamentably prevalent, peace on earth, good will to men, and preparation for heaven; what heart touched and fired with the love of God and human felicity, can withhold its prayers and co-operation, for the speedy and permanent establishment of this seminary? All are invited to engage in this work, which is obviously of the first magnitude, and which involves every interest dear to the pious heart. Let it be explicitly stated, that as the gospel in its saving influ-

ence may extend to all who embrace its essential doctrines; so the various denominations, whose sentiments are not repugnant to the 30th Article of the Constitution, shall have free access to all its advantages. The gospel is generous and abundant in its mercy and graciously expansive. It is designed that no feeling of benevolence, no inclination of soul that claims and owns a sanctifying and divine impulse, as its origin, shall be limited in its expressions, or confined in its operations, by the rules and regulations of this Institution. The tokens of the King of Zion, in his march among nations of mankind should animate our zeal, and rouse every operative principle to vigorous action. He has inspired the Christian world importunately to seek by prayer, by devising means, by active zeal and the hands of charity, the conversion of the human family. He has proclaimed to us in his providence, "Go forward," and the hand that is omnipotent, and the matchless grace of the divine Redeemer shall succeed and bless your labour. Behold the thousands of Christians, whose hearts bow before the divine throne, whose spirits agonize for the universal triumphs of the cross, pouring forth their daily prayers, exerting their energy of means, and combining their operations for the interest of the gospel kingdom. While God, in a Trinity of sacred persons, invites and urges to this work in a manner signalized in our age; while holy angels, who are ministering spirits to the church feel a deep interest in the progress of salvation; while the Gospel is illuminating the understandings, and softening and bowing the hearts of sinners in the different quarters of the globe; shall we not engage in forwarding the same great work, and come to the help of the Lord against the mighty?

The means in the hands of the western and southern population are amply sufficient to accomplish this object of incomparable worth. God, the author of all our temporal and spiritual blessings, has caused an unexampled tide of prosperity to flow upon our land. Our coffers and store houses have been filled with riches from the munificent hand of

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our gracious benefactor. What heart can refuse to devote a portion of his gifts to this object, when the glory of God, the interest of the church, and the eternal welfare of souls demand it? There is a withholding more than is meet, that tendeth to poverty: but he that scattereth in a cause of this nature, shall increase, and he that watereth, by his liberality, a plant like this, shall have his fields and vineyards watered by the blessing of heaven. God has given us that substance we possess, that we may use it for his glory. The call and object are now before us. Let us remember, that "God loveth a cheerful giver," and will reward the liberality a hundred fold, that returns to him, or deposits in his treasury, a part of what is wholly his own. And O! what a reward will it be to the founders and patrons of the Seminary, if, after they shall have gone home to rest, they shall look down on the church militant, and see millions of souls, to the end of time, fed with the bread of life, and trained up for glory by its instrumentality! With what unspeakable joy will they hail the arrival of their children to their final abode in the church triumphant! With what delight will these heirs of grace view the founders of that institution, which, under God, was the means of their salvation, and join with them to give God the glory. When we cast our eyes along the vista of time and eternity, we see by the instrumentality of this Seminary, if succeeded by the smiles of heaven, the church increased, millions made happy on earth, heaven peopled with multitudes that no man can number; and the inhabitants of both rising up to call its founders and patrons blessed.

NEW UNIVERSITY IN VIRGINIA.

Every friend to science must be happy to hear of the establishment of this institution on so extensive a foundation and with such liberal funds. We are not indeed informed of the precise amount of its endowment; but presume that the literary fund of the State will be generally appropriated to its use. This fund amounts, we are

told, to upwards of fourteen hundred thousand dollars. The fines and forfeitures accruing to the State are devoted to it;—and from this source, in connection with the late war expenditure received from the United States, and put into this fund, it has accumulated to its present amount. Virginia has here set a noble example of literary munificence to her sister states, which we hope will be copied.

It was not without regret and surprise however understood, that no provision had been made in this splendid Institution for theological science. A science we call it, for theology unquestionably possesses both a scientific and literary character, especially at the present day, which entitle it to be pursued and taught in all seminaries which profess to embrace the various departments of human knowledge. In this view, though not the most important, in which the subject might be regarded, we confess our astonishment that the department of Divinity should be entirely passed over by gentlemen of such liberality as were primarily consulted, we presume, in the Institution of the University of Virginia. May we not fear the omission will be regarded abroad, where, we conceive it is unparalleled, as discreditable to our country:—But it is a more serious consideration, that to exclude religion from the circle of liberal pursuits, is adapted to increase that indifference to it in the higher classes which is already but too great, and consign it more completely to that unlettered ignorance by which it has ever been so much misrepresented and disgraced.—*Missionary.*

REVIVALS OF RELIGION.

We understand a Revival of Religion has recently commenced in Plainfield, in this state. It has already extended to the hearts of many, and a number are rejoicing in hope. In Abington also, it is stated the attention of sinners is awakened, and a number are added to the church.

In Elizabethtown, N. J. we are in-

formed a work of grace is commenced, and in Fairfield, N. J. about forty have been added to the church under the care of Rev. Mr. Osborn.

God is also pouring out his spirit in several towns in the state of New-York. In Goshen, and a few of the neighbouring towns, about one hundred are hoping that they have passed from death unto life.

We learn also from a correspondent in Schenectady, that God is carrying on a glorious work in Ballston, Malta, Pittstown and Stillwater.

A valued correspondent in Hartwick, Otsego County, in a letter of 22d ult. says, "There are great revivals of religion in Cooperstown, Columbus, Sherburne, Smyrna, and I hope in this place also. It is a very solemn and impressive time with my people. Though the work has not been visible more than two weeks, five are hoping in the mercy and grace of God, and rising of twenty under deep convictions. Saints are greatly strengthened, and I hope God is glorified thereby."

We are informed by persons present on the occasion, that *seventy-six* persons were received into the church in the east parish in Boscawen, N. H. on Sabbath day, the 16th Jan. as the first fruits of the *revival* there this winter. Of these 30 were baptised. The meeting was very full, many from other churches and towns attending, and the occasion was as interesting as solemn. The venerable Pastor, who now witnesses the seventh or eighth general revival in his parish, during his ministry, seems duly to appreciate his distinguished privileges. We hope and trust, that should he be called by his Master he could say, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Many more we understand, give satisfactory evidence of having *passed from death unto life*. And, it is said, there are not more than eight or ten in the parish, who are heads of families, that are not either professors of religion, or hopeful converts. Ten persons were added to the church on the

first Sabbath in November last. We hope to be able soon to give our readers a more particular account of this great work which still continues to progress.—*Concord Observer*.

The following extract of a letter from an aged Missionary, in Ohio, worn out in the service, may be instructive, and useful to those who are just entering the field.

ASHTABULA, Jan. 3, 1820.

I hope your useful paper will continue to circulate. How I shall get money to pay for it another year, I know not at present. I am old, infirm and poor; but the Lord hath hitherto helped me. I have spent my strength in missionary labours in this country, when sleeping in the woods, in cold and in wet, in jeopardy from the beast of prey, and without any comfortable sustenance, was frequent. Yet I think I consider this as nothing, and mention it as nothing, when compared with the excellency of the missionary cause, and the calls of dying thousands, in the new settlements for instruction. I have only to regret, that I have not been more faithful, and spent more of my strength and health, in the labours of my Divine Master. I long to have Missionaries feel that they are in the field, already white for the harvest; and that the eye of him who planted it, is constantly upon them, and ready to *water their faithful tillage*. It is lamentable to see professed missionaries of the Cross, entering into other men's labours, with zeal to proselyte, while they leave, pass by, or fall short of extensive uncultivated fields. I long to see the missionary cause well supplied, and the labourers well supported. If the Church of the Redeemer would rise into exertion, much more might be done; the wilderness would blossom as the rose. I rejoice at the increase and growing strength of Educating Societies. I hope and pray that the Great Head of the Church, to whom belongs all the treasures of this world, will direct their energies, to proper objects; and those who receive aid in this way, may feel their high responsibility to him, who hath opened the hearts of many to de-

vise liberal things. By unguarded conduct, unsavoury to the cause for which they are designated, deep wounds will pain the christian heart. But that diligence and faithfulness peculiar to the character of the pious christian youth, will wound the serpent, and stop the malignant breath of infidels.

What further work remains for me, is yet unknown: to discharge the duties of to-day, and be ready for the calls of to-morrow, is all I have need to be concerned about.

NORWICH SABBATH SCHOOL.

A writer in the Concord Observer, in giving an account of the *Sabbath School* in Norwich, Vt. relates the following incident.

It is *he* only, who has gone forth weeping, bearing precious seed, and returned again rejoicing, bringing his sheaves with him, who can estimate the feelings of a Minister, when he sees the fruit of his labour in the salvation of his people. *He* only, who has found upon the mountains his sheep that was lost, can have a faint conception of the joy that is raised by the gathering of a lamb into the fold. Of such a character were my sensations, when, in the arduous round of a parochial journey, I found a penitent and inquiring temper in a little child of my Sabbath School labours and prayers. She was introduced to me by an anxious mother, as *wishing to see me*. This, in one who had been too retiring to have ever attracted my particular notice, except as a diligent scholar, was peculiarly interesting. I was willing to break the silence, her childhood and native modesty had imposed, by asking her if she had a wicked heart. She said, yes. What do you wish respecting it? I desire to turn it to God. Can you turn it to Him? God can. How can the sinner be saved? By Jesus Christ. Who is Jesus Christ? The Son of God. What has he done to save sinners? He has died for them. Her conversation was very intelligent—far above her years. One would suppose by her talk, that she had long studied—the Bible. She is now ten years of age. I do not mention this as a case in which I can have a confidence of real conversion. Children under serious impressions, says President Edwards, are like the blossoms of spring—their fair appearances give no security of fruit. But I do think the circumstance worthy of mention, as an encouragement to those, (as it has been to me) who are engaged in the arduous task of instructing the little ones. This encouragement will be better founded by a mention of the events which led her to this state of mind. It seems by her own account, that in the hour of play and carelessness, she heard one child call another, in anger, a fool. Her mind was directly led

to her Sabbath instructions, and she replied—“Do you not consider you are in danger of hell fire? Don’t you remember how it is written in the Bible, ‘he that says to his brother, thou fool, shall be in danger of hell fire?’” It seems she was laughed at by some of the children, went home crying, and was obliged to disclose the subject to her mother as the cause of her distress. She now says she loves all the world, and desires they should be Christians. I asked her if she prayed?—She said yes. How often? Every night and morning, and all day. What do you pray for? For all the world. Have you ever prayed for me? She said, yes. Before I left the house, she desired that I would pray with her. I afterwards asked her if I could do any thing for her? She said, yes. What is it? She replied—pray for me. Her mother says she is free to converse—and the great burden of her lamentation is, that she has lived so long in sin. In so far as these religious instructions may have this restraining influence on children, they are surely of invaluable purpose; and if this thoughtful child gains only a practical influence from the Gospel, her instructor will feel richly rewarded for his summer’s service.

SCHOOLS IN FRANCE.

From the Religious Remembrancer.

Translation of a letter from Bordeaux.

The following plan has been adopted as the means of acquiring greater influence over the moral conduct of the children who attend schools in the south of France; and likewise the Sunday schools, which are establishing in connexion with the reformed churches. Our greatest hope arises from the blessing which our Saviour condescends to bestow on the reading of his word. I have communicated to a respectable lady, a project for correcting the faults of children, which I apprehend is better calculated for that end, than the former methods of punishment.

That lady resolved to make the experiment in a girl’s school which she has established in her native town, about fifteen miles from Bordeaux; the result has proved highly satisfactory, and appears worthy of recommendation. If religion produces so few of its genuine fruits, may it not be imputable in a great degree to those who teach it? Its full efficacy cannot be acquired by momentary or casual instruction; it requires to be united with the whole chain of our ideas, opinions, and resolutions, from in-

fancy. The divine word forms the code of this excellent female school.

When a scholar commits a fault, the teacher makes it known to the whole school, and asks the scholars if they know any declaration of the Holy Scriptures, which is applicable to the case; immediately several of the scholars hasten to quote some passage of the Scripture, the choice of which generally proves the penetration and judgment of these young persons. The defaulter so far from feeling degraded by the reproaches of the teacher, whose authority is only human, receives with pious contrition, as from God himself, the correction she merits. After hearing her publicly acknowledge her fault, the teacher desires the children to encourage the mind of the penitent by some gracious declaration of Scripture. It is thus that the heart being moved with tenderness, these young persons interpret the divine mercy, and offer with earnestness to the afflicted mind of their sister the invigorating influence of the gracious promises. Thus the teacher disappears before the Almighty, and with her scholars, humbles herself in the presence of the Supreme Being. It is no longer man who governs; it is the Holy One, who reveals himself to the tender minds of the children by their companions. Religious instruction becomes mutual.

It is undoubtedly requisite, like the lady, to know the Holy Scriptures, and the art of finding suitable extracts for producing the proposed effects. But when the teacher has not the same talent, if she possesses genuine piety, and is acquainted with proper passages to be quoted, she will be sure in pursuing this course to lead their minds to God, to virtue, to discipline, and energy, more effectually than by the exercise of authority and ordinary means. The better to judge of the advantage of this method, I take the liberty to acquaint you with some facts reported in the register of the school:

F. L. aged eight, having spoken some low and filthy expressions, was marked by the monitor, and sent to the platform. "What have you done?" said the teacher; she without hesitation, confessed

her fault. The mistress then addressed all the class, and inquired if any one of them had any advice to give this poor child? One scholar pronounced the following passage of Scripture: "Let no corrupt communication proceed out of your mouth." Another said, Let your conversation be such as "may minister grace unto the hearers." A little girl added, "Let your speech be always with grace." This scene made the most lively impression on the whole school. From that moment, F. L. has used no bad language either in the school or at home. The mother of this child, has reported that her daughter, who formerly had a most vicious disposition, is totally changed; that she had watched her most carefully, and desired her neighbours to do the same.

Another child of five years old, having shewed bad behaviour during the exercise of prayer, was reported by the monitor. "What have you done, my child," said the teacher, "will you not be good?" She answered, "No." "Will you do your duty?" "No," she replied. "Will you pray to God?" "No," she answered. "Poor miserable child," said the teacher, "how I feel for you; what will become of you?" The child still resisted the representations of her mistress; but at length she relented. Seeing her in this state, the teacher inquired if the children knew any passage of Scripture which pointed out the duty of prayer? The children replied in these words, "Pray without ceasing." At length the little girl cast herself on her knees, and seriously repeated the Lord's Prayer; and, in rising, said to her mistress, "O I am happier now." To console and encourage her, they cited to her another passage, "Draw nigh to God, and he will draw nigh to you." From that moment the child has not neglected a single day to pray to God, and is become an example of good conduct in the school.

The mother of a child who attended the school having observed a happy change in the conduct of her daughter, said to her, "I suppose they chastise you well in the school to change your bad disposition, and Madame D. gives you

severe reproofs." "No," replied the child, "they beat none of us at school, and Madame D. speaks to us very seldom. It is God who teaches us by his holy word."

A visitor, one day, enquired among the children who belong to this school, "Who is the mistress of your school?" All spontaneously replied "It is the word of God."

BENEVOLENT DONATIONS.

The Editor acknowledges the receipt of Sixty Dollars, from the Benevolent Society of New-Providence, N. C. remitted by the Rev. John Lawson, to aid the funds of the Board of Foreign Missions.

We have had occasion to mention several generous donations from this Benevolent Institution; and have had the pleasure of receiving several communications from the Rev. James Wallace, formerly Corresponding Secretary, who we are concerned to state has been called from his pious labours here on earth to receive his reward, we trust, in another and a better world. Although personally unacquainted, we publish the following extract from the letter of our Correspondent as a testimony of his worth.

North Carolina, Jan. 5, 1819.

The very responsible task devolves on me to fill the vacant place of Corresponding Secretary *pro. tem.* to the Beneficent Society of New-Providence, in this state, occasioned by the death of the Rev. James Wallace, our late Corresponding Secretary. We have much cause to be grieved under the dispensation that removed him from us; but, not at it: for the Judge of all the earth hath done it, and we must believe He will do right. "He was very pleasant" to us, but he is no more! Although a member of another church, I feel sorry when I see "the candlestick removed out of his place." Our deceased friend had began to take a warm interest in those benevolent undertakings which so peculiarly mark the present age, and bid fair to become a promoter of peace and union amongst the friends of Jesus. But the infinitely wise disposer of all events has, we hope, perfected the work of grace, and removed to the place where those who have loved the Lord Jesus Christ in sincerity, will meet together

out of every kindred, and tongue, and people, and where their union already is, and will forever be complete.

The following is a Report of a Committee appointed by the Church in Bristol, R. I. communicated for the Boston Recorder.

At a monthly meeting of the Catholic Congregational Church of this place, a committee was appointed to present a report on the question;—whether we, *as a Church*, shall do any thing systematically for the spread of the gospel among the destitute? This Committee submitted the following Report.

We consider it a dictate of common humanity to endeavor to relieve our fellow creatures, when we see them suffering in poverty or distress. To refuse them our sympathy and aid, would evidently be a violation of the plainest precepts of the gospel. To say to the supplicating poor 'be ye warmed, and be ye filled, and withhold the things that are needful,' is not the conduct of Christian charity.

If then, our bowels of compassion should move for the temporal necessities of others, how much more should our feelings be excited by their spiritual wants and dangers! Should the hand of benevolence be extended to alleviate bodily distress, and no concern be manifested for the salvation of the soul? Is the noblest work of charity accomplished, when their pains are assuaged, or food and raiment provided for them? A single thought of the Saviour, a glance at eternity, is sufficient to convince us that it is not. Our compassionate regards for our fellow creatures have not arisen to their highest object, if the welfare of their souls is neglected. And truly, we are not disposed to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, unless we are willing to do something to spread the savor of his name, and to bring wandering sinners to repent and believe.

Wherefore, considering the spiritual

necessities of many thousands of the human race, and the numerous calls for benevolent exertions, your Committee do recommend that a semi annual contribution be made to aid the spread of the gospel among the destitute; or for the education of pious youth for the ministry, as circumstances shall render expedient; and that these contributions be on the first Sabbath of January and of July.

Benj. Wyatt, John A. Pitman,
Committee.

This Report was accepted, and the contribution for January, amounted to \$25, 80.

Yours, &c. J. MANN.

From the Religious Remembrancer.

WILMINGTON EDUCATION SOCIETY.

We feel pleasure in communicating the information, that agreeably to a plan contemplated for some time past, the Congregation of the Second Presbyterian Church in Wilmington, Del. on Monday, 17th inst. met and organized themselves into a Society for educating poor and pious youth for the Gospel Ministry. The following persons were chosen to conduct the business of the Society

Mrs. LYDIA M. GILBERT, *President.*
Mrs. MARTHA COCHRAN, } *Vice Presidents.*
Mrs. JANE B. WILSON, }
Mrs. A. M. MACMULLAN, *Cor. Sec'y.*
Miss MARTHA BUSH, *Treasurer.*

Managers.—Mrs. Elizabeth Simpson, Elizabeth Patterson, Sarah Moody, Mary Bingham, Misses Jane W. Gibson, Mary Harbison, Eliza Ocheltree, Eliza Smith, Ann Bush, Ann Bail, Margaret Macky, and Eliza Hogg.

The Society attached itself as an Auxiliary to the *Education Society of Philadelphia*. That the young as well as the old, the poor as well as the rich, might feel a personal interest in the institution, the terms of subscription were placed at 50 cents; and this payable quarterly or annually, at the option of the subscriber. From present prospects we may hope that from this source, a sum equal to the support at least of one theological student, will be obtained. Few Congregations in the New Castle Presbytery have less wealth than this; and yet within the short space of 18 months, besides the regular support of the Ministry and other extraordinary expences (such as building a Lecture Room for their occasional worship, &c.) and their benevolent contributions have amounted to at least 600 dollars. This sum has been raised without difficulty and without sensible sacrifice, by enlisting the feelings of the Congregation generally in the benevolent work of the day, and by raising small sums often, rather than large sums at once.

Many Congregations may have done more, but hundreds have done less; and we mention these works of benevolence for the purpose of provoking other larger and more wealthy Congregations to surpass them in labours of love.

Societies similar to the above, and auxiliary to the *Education Society of Philadelphia*, have also been formed in the Second, and Sixth Presbyterian Churches, under the pastoral care of the Rev. Dr. JANEWAY, and the Rev. Dr. NEILL.

E. S. Ely, Corresponding Secretary of the Education Society of the Presbyterian Church, under the care of the General Assembly, acknowledges the reception of twenty dollars, collected by Mrs. Walker and Miss Betsey Elliot, among the ladies of the lower Congregation in Path Valley, Pa. to constitute their Pastor, the Rev. Amos A. McGinley, a member of the Education Society for life.

REASONS FOR RENOUNCING DEISM.

The following Reasons were assigned by a reclaimed Infidel, for renouncing Deism and embracing Christianity:—

1. THAT I never saw, heard, nor read of any man, woman, or child that was reformed, either in whole or in part, by embracing the principles of Deism.

2. That I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity.

3. That I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, 'by the preaching of the gospel,' to a life of righteousness; which showed itself by sobriety, industry, charity, brotherly-kindness, and universal philanthropy.

5. That I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

6. That I never met with a man who professed to be a real Christian, but what built his hopes upon the reality of a future state.

7. That I cannot, in all the Deistical writings, find any law to prevent wickedness, or encourage virtue, with rewards and punishments annexed thereto.

8. That in Scripture, all the crimes that man can possibly commit are, under the severest penalties, forbidden; and every possible virtue inculcated and encouraged, by promises of 'eternal and exceeding great rewards.'

9. I have known some Deists, and read of many, who at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of these duties commanded in the gospel: but who ever heard or read of a Christian at the hour of death despairing of the mercy of God, because he had all his lifetime rejected Deist, and shunned the company of its professors? Or even when long and fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged as to wish they had never been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?

From the Boston Recorder.

THE PIOUS CHARITY OF MRS. OSBORN.

This is the age of Christian Beneficence. All, who love Zion, and plead for her enlargement, begin to feel the immense obligations they are under to the Lord Jesus. Perceiving that they are indebted to him for all they possess on earth, and must confide in his mercy for all they hope to enjoy beyond the grave, they are ready to exclaim, "*Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who redeemeth thy life from destruction, who crowneth thee with loving kindness, and tender mercies.*" To express their grateful sense of the blessings they enjoy, they are desirous of consecrating some portion of their earthly substance to the service of Christ.—Thousands are now bringing their offerings to the Lord, and contributing to swell that mighty stream of charity, which is making glad the city of our God. It is peculiarly pleasant and animating to behold not only men and wo-

men of influence and opulence, coming forward to aid in the grand design of imparting the *light of life* to all nations; but so many in the humble walks of life, and comparatively indigent, pressing forward to cast their several sums into the treasury of the Lord. Many widows give, and generously too, and some even all they possess, to increase the funds and stimulate the efforts of benevolent associations.

These remarks are suggested by the benevolence of a pious lady deceased, whose example it is the object of this communication to recommend to others.

Died, in Royalston, Mass. in March, 1818, widow MARY OSBORN. By her Will she bequeathed all her property, except a few trifling legacies, amounting only to \$19, to pious and charitable uses. The inventory of her estate amounted to \$4447,94. From a letter, which the writer has in his possession, from one of the executors of the will, it appears that after her debts are discharged, the legacies paid out, the funeral and other expenses defrayed, there will remain about *four thousand dollars*. This sum, according to the will of the testatrix, is to be equally divided between the Theological Seminary in Andover, and the Massachusetts Missionary Society. The part, which is given to this Society, she has directed to be loaned or invested, and the interest only to be expended in conveying the knowledge of the gospel to the Indians of these American States. Thus while one moiety of her estate is to be aiding in the education of pious young men for the ministry, the other is to assist in conveying the knowledge of Christ to the wandering tribes of the wilderness.

The writer was a stranger to this benevolent lady, but feels a peculiar satisfaction in making more public, in conformity to the vote of the Trustees of the Missionary society, this munificent act, in the hope that others will be led to imitate her pious example. There are some in every town, male and female, possessed of property, and who expect to die without issue. Such should seriously remember, that they are stewards of Jesus Christ, and accountable to him.

for the use they make of the property he has committed to their trust. And it should be a solemn question with them how they ought to dispose of it, when it shall have ceased to administer to their support and comfort. Often does the property of such people fall into the hands of those who do not need it, or whose habits are such, that it is rather a curse to them than a blessing. In case there are needy deserving friends, may not provision be made for them, and some of the numerous charitable objects of the present day be likewise permanently assisted? At any rate, it is believed that all the above class ought to bestow something in charity, to promote the interest of Zion, and effect the salvation of immortal souls; and since life is so precarious, they ought in good season to make a disposition of their property by will. W.

The Brig THADDEUS, Blanchard, with the Missionaries for the Sandwich Islands, was spoken the 15th Dec. by a ship arrived at Boston from Calcutta 50 days out, in lat. 1, 30, lon. 17, all well. Letters were forwarded by the Thaddeus from the Missionaries, to their friends in Hartford.—*Mirror*.

[Communicated for the Rel. Intelligencer.]

ODE TO MEMORY—BY HENRY NEALE.

"Man giveth up the ghost, and where is he?"

And where is he? not by her side
Whose ev'ry want he lov'd to tend;
Nor o'er those vallies wandering wide,
Where sweetly lost, he oft would wend;—
That form belov'd he marks no more,
Those scenes admir'd no more shall see,
Those scenes are lovely as before,
And *she* as fair, but where is he?

No, no, the radiance is not dim
That us'd to gild his favourite hill;
The pleasures that were dear to him
Are dear to life and nature still.
But ah! his home is not as fair:
Neglected must his garden be;
The lilies droop and wither there,
And seem to whisper—where is he?

His was the pomp, the crowded hall,
But where is now the proud display?
His riches, honours, pleasures, all
Desire could frame—but where are they?

And he as some tall rock that stands
Protected by the circling sea,
Surrounded by admiring land,
Seem'd proudly strong—and where is he?

The church-yard bears an added stone,
The fire-side shews a vacant chair;
Here sadness dwells and weeps alone,
And death displays his banner there;
The life is gone—the breath has fled,
And what has been no more shall be;
The well-known form, the welcome tread,
Oh! where are they—and where is he?

REPLY BY THE REV. DANIEL HUNTINGTON.

And wouldst thou know? consult that book
Whose precious page he lov'd so well,
And every recollected look,
And word, and deed, his change shall tell.
"Father I will," the Saviour said,
"That where I am my friends may be;"
That prayer to Heav'n his hope conveyed,
His Lord is there, and there is he.

Where dwell those saints whose humble ways
He trac'd this tearful valley through,
Where pray'r is turned to endless praise,
And Hope to vision's cloudless view;
Where oft his thoughts were wont to soar,
From earthly cares sublimely free;
Where sin and death are known no more,
In life and glory, there is he.

Though now beneath yon grassy mound,
That much lov'd form is laid to rest,
To wait the trumpet's waking sound,
The great Redeemer's high behest.
Think not the spirit lingers there,
Let faith his brighter mansion see,
Look up through mem'ry's starting tear,
Look up to Heav'n—for *there* is he.

And now would you that blest abode,
That seat of happiness attain;
Follow his steps, "he walk'd with God,"
And you and he shall meet again,
In Heaven, where all is joy and rest,
Where separation ne'er shall be,
You there shall meet with all the blest,
For there are they—and there is he.

OBITUARY.

REV. BENJAMIN TRUMBULL, D. D.

Died, at North Haven, on Wednesday last, the venerable Dr. TRUMBULL. We have not learned the particulars of his death, and we have not time, or room, or ability, to pourtray half the virtues of his life.

It is stated in a Calcutta paper, that on the 20th of August the Rev. C. WHELOCK, while on his passage from Rangoon to Calcutta, accidentally fell overboard and was drowned. Mrs. Wheelock and Mrs. B. Landman were on board, and witnessed the melancholy occurrence. Mr. Wheelock, a native of Massachusetts, was a missionary, recently sent out to India, by the Baptist Missionary Society in this country.